THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

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THE APOSTOLIC CHURCHES.

THEIR DECLINE AND FALL.

THE controversy between the Latter-day Saints and their brethren of the various "Christian" denominations would be very much simplified if it could be shown beyond a doubt that the Word of God clearly teaches us that the Church founded by Christ through his first apostles was to remain on earth only for a comparatively short period, and that the truth of this teaching was amply proven by ecclesiastical history. The Saints claim that the Church was taken away from the earth. Our opponents claim that the Church has always been on earth and will be until Christ comes. If the Church has been on earth all the time, the Saints are wrong; if not, our opponents will have to confess that they are wrong; that the Churches are nothing but the structures of men, and that the Saints are right. If we can once decide whether the Church has always remained on earth or not, the controversy becomes very simple, and every honest mind *must* be convinced of the truth.

The question is evidently one of no small importance. What does the Word of God teach, and what do we find by perusing the pages of the history of the first six centuries?

All the Prophets who speak of the last times predict with remarkable clearness that the appearance of Messiah would be followed by a terrible apostacy from the truth, caused by persecution and seduction.

Daniel in his vision sees a power arise, "diverse" from the political powers he has just seen (chap. 7), and this power "shall speak words against the Most High and shall wear out the Saints of the Most High." And they were given into his hands for a certain time. In another vision (chap. 8) the Prophet sees "a king of fierce countenance, and understanding dark sentences, and his power shall be mighty, but not by his own power" (for this was an ecclesiastical power deriving her strength from the political governments); "and he shall destroy wonderfully, and shall prosper, and

practise, and shall destroy the mighty and the holy people."

Here it is expressly stated that the Saints should be "worn out" and "destroyed." And in chap. 11, we find that this destruction was to be brought about partly by "corruption" and partly by "sword and by flame, by captivity and by spoil, many days."

Our Savior, in speaking of the persecutions which his people should go through, says (Matthew 24): "And then many shall be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."

The Apostle Paul writes with remarkable clearness about the then approaching general apostacy of the Church. The day of the Lord, he says (2 Thess. ii.), shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition (spoken of by Daniel). John, the Revelator, saw in his marvelous visions the Church of God driven into the wilderness for a period of 1,260 days (or years), during which time the antichrist rules supreme on earth.

It is, therefore, very clear that the Word of God teaches the disappearance of the primitive Church from the earth. The Saints should be "worn out," "destroyed," "falling away," "hidden in a wilderness," and "iniquity should abound."

This disappearance of the Church was not to take place thousands of years after the death of the Apostles, but shortly after.

The forces of antichrist were working with fearful success in the days of the Apostles. John says "the spirit of antichrist is now already in the world." And Paul declares, that "the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed" (2 Thess. ii., 7, 8). The members of the Church knew what it was that stood in the way of "that wicked one," and prevented him from being revealed, for the Apostle had told them when he was among them. He did not deem it wise, however, to write it down. We have, therefore, only tradition to rely on. And tradition has it that it was the Roman Government that stood in the way of antichrist. The first Christians feared the overthrow of this Government, and prayed for its preservation, although it was a heathen Government, because they knew that the downfall of Rome was the signal of the open commencement of the reign of antichrist. And they feared this more than the persecuting Roman Government, simply for the reason that during the reign of antichrist the Church was to be taken away altogether.

The history of the various churches shows plainly how they gradually declined and fell.

The corruption of their doctrines and morals go hand in hand. As worldliness, licentiousness, and lawlessness prevail, the pure doctrines of the Gospel are gradually changed, until nothing remains of them. They were submitted to the same ingenious process as a certain knife which had gone from father to son for many generations. As soon as a blade was worn out a new one was put in its stead. And when the handle was worn out this was also renewed. And this had gone on for generations, the owner claiming that the knife was the same all the time. Something similar to this took place with the doctrines of the Gospel. As soon as any part of it was deemed antiquated, it was thrown out and something else put in, until the whole was lost.

In the Church of Corinth we find persons who denied the resurrection of the dead. In the Churches of Galatia the efficacy of Christ's work is being denied, and salvation by the works of the law advocated. Gnostic heresies darken the Churches of the Lycus (Colossa and Laodicea). The Churches of Asia Minor show a deplorable condition at the time of the writing of the Apocalypse, A.D. 96. The Church of Ephesus has "left her first love." The Church of Pergamos harbored persons who held "the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and commit fornica-

tion." The Church of Thyatira suffered Jezebel to seduce God's servants to commit fornication and to eat things sacrificed to idols. The Church of Sardis had the name of being living while it was dead. The Laodiceans had not repented of their false teachings as Paul admonished them to do, but they had gradually lost their spiritual life and become lukewarm, objects of God's displeasure, "wretched and miserable and poor, and blind and naked." The Apostle "whom Jesus loved" was in his lifetime rejected by some of the Churches, as we can gather from the following passage (3 John ix.): "I wrote the Church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not; wherefore, if I come, I will remember his deeds which he does, prating against us with malicious words; and not content therewith, neither does he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church." The Apostle James gives a sad picture of the corruption of the Churches: "Ye lust and have not; ye kill;" ye fight and war;" "ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." "Ye adulterers and adulteresses;" and so on.

And all this flood of corruption inundate the Churches, while the Apostles of our Lord were still living, breaking through all their efforts to save their new and tender plantations from destruction.

The Apostles and their immediate followers die, martyred for the Gospel.

Their places remain vacant.

The gifts cease.

No apostles; no prophecies; no more healing; no more tongues; no immediate divine interposition.

Night and darkness are fast approaching. The "wicked one" having succeeded in extinguishing the light that for a short time with its brilliance dazzled the nations, the world is again wrapped in darkness and falsehood and error, at the mercy apparently of the devil. The Gospel of Jesus Christ has to give way for the speculations of heathen philosophers, as introduced by Tertullian, Origen, Cyprian, Augustine, and others.

The knowledge of God is lost and a being introduced into the Christian-heathen theology, the most conspicuous quality of whom is his incomprehensibility. Compare the Athanasian symbol, which embodies this god, and is as ridiculous a piece of document as was ever penned by man.

The very idea of the Church of Christ as set forth in the Gospel is discarded, and another idea vindicated. Compare Cyprian's views of "The Unity of the Church," where the way is cleared for the priestly despotism, afterwards exercised by the popes.

Baptism for the remission of sins has to give way for a caricature of the holy ordinance—sprinkling of infants.

The Lord's supper is converted into a superstitious rite, void of all its original significance, a commemoration of the death of our Lord.

The offices of the Churches are perverted into secular offices, the occupants of which are called, not by God, but by men.

In short, everything was gradually changed, until finally Christ himself was no longer acknowledged the only ruler of the Church, but his place was occupied by worldly priests called popes. The Church, the bride of Christ, became a bride of the world, a "harlot." For this is what that word in the Revelation of John signifies.

Let us glance at "the Church" as she appeared during the third century, that is at the time when infant sprinkling, infant communion, and other errors were introduced. Merle d'Aubigne, a celebrated writer on ecclesiastical history, has the following passage, which I quote from memory:—

"In the first time of the Gospel we find the Church filled with spirit and life, but gradually the spirit left her; the life died and the form alone was left. When the spirit has left a man nothing but a dead body remains, or, when the life-giving water has run out only an empty vessel remains. Something similar to this took place with Christianity. But the vessel did not lose its contents all at once, but slowly, gradually. In the first century the invisible presence of the Savior, the

Redeemer, constituted the strength and power of the Church. In the third century this power is still felt, and also in the fourth, but now very weak. At this time you saw women confessing Christianity go to church with powdered and painted faces, and men with dyed hair and beard. Christians and heathens intermarried frequently. Members of the Church went to the plays of the gladiators and witnessed with pleasure the bloody scenes. The theatres were frequented by the Christians. The priests loved the world. The bishops attended their pleasure trips, neglected their duties, and devoted themselves to pleasure and money making. Worldliness weakened the Church. When the Decien persecution commenced, A.D. 250, the Churches were panic-stricken. Some fled, others hastened to the persecutors and denied their Lord and Savior, in order to escape death."

This is the testimony of ecclesiastical history. Dark as this picture is, it becomes, if possible, darker still as the time draws near for antichrist to openly assume his reign on earth. As the Roman Empire fell broken to pieces by invading hordes, the throne of antichrist was established upon the ruins. The Church is nowhere found now, and the predictions are being fulfilled. The God of the fathers is no longer regarded, nor the desire of women (see Daniel xi., 37), but the "god of forces" is worshipped instead (this has reference to the worshipping of "saints," introduced when the knowledge of God was lost); antichrist has come with the power of satan (see 2 Thess. ii., 9), "with all power, and signs, and *lying wonders*," instead of genuine miracles. The true faith has been departed from and heed is given to seducing spirits and doctrines concerning devils or rather demons (see 1 Tim. iv., 1). Thus the true Church had to flee while the dragon was pouring after her the whole stream of false doctrines. The earth was flooded with them until the appointed time, when God again, true to His promises, opened a new era, laying the foundations of that kingdom that shall never be overthrown. —J. M. S.

THE PROSPECT OF PEACE.

LORD SALISBURY ON THE EUROPEAN SITUATION.

AT the customary autumnal banquet to her Majesty's Ministers, given by the Lord Mayor and Lady Mayoress in the Mansion House, London, Lord Salisbury, after alluding in his speech to the work of Parliament on local matters, turned his attention to the affairs of Europe and the outlook for peace. He said:—

My lords and gentlemen, on this occasion you usually expect that the Minister who responds to this toast will give you his impressions with respect to the existing condition of affairs—foreign affairs. I am happy to say that, on the whole, tranquility prevails) and, though I am far from venturing to prophesy, and though I would not presume to forecast in what direction popular passion or popular feeling may drive the vast force of nations, I think I may say with more confidence than I have ever before said it in this hall that the object of all the rulers of the world is to secure uninterrupted peace. Let me say one or two words about the subjects which have occupied us in past years, and from the standpoint of the present it is difficult to imagine how much of confusion and danger were associated in the past with the names of Egypt and Bulgaria. At present, in Egypt everything is going on up to and beyond the utmost wishes we could have formed. There are still dangers on the frontier. They are not dangers that we fear, but they are dangers that should remind us not to abate the precautions that we have taken. Internally, the financial difficulty, which at one time seemed almost insuperable, has, thanks mainly to the ability of Sir Edgar Vincent and those who work under him, been entirely surmounted, and Egypt is among the solvent Powers of the world. These things are very cheering. They do

not alter in the least degree the point of view from which we contemplate our Egyptian policy. To us it is not annexation of territory that is desirable. What we wish is that there should be an Egypt self-sustaining, strong enough to master international disorder or to repel an external foe. Until we can be satisfied that that state of things exists we shall remain to assist Egypt. The moment we are satisfied that it exists we shall gladly relieve ourselves from an unnecessary burden. With respect to Bulgaria, all—as far as external powers go—all point to tranquility and peace. I think we may venture to hope that a conviction is stealing upon the minds of the principal statesmen of Europe that the best thing to do with Bulgaria is to leave it alone—to leave it to the decision of its own inhabitants, to leave it to the path which they who have shown such high character, such great courage—who have shown themselves worthy to be the founders of a great nation—shall choose as the path best fitted for their own national destiny and prosperity. I believe that such a course will best suit all the nations of Europe. Undoubtedly it will suit England, who desires nothing except the freedom and independence of the Bulgarian people. I believe it would suit Germany, who has constantly professed that the matter is one of indifference to her. It will suit Austria, who desires the maintenance of the territorial *status quo*, and I believe that well considered it will suit Russia, whose one preoccupation it is not to be false to the gallantry of her soldiers, who have shed their blood like water in securing the freedom of Bulgaria. It seems to me that if Bulgaria becomes prosperous and contented, that will be the highest satisfaction that Russian aspirations will seek—that the memory of those splendid deeds of valor which will forever adorn the annals of Russia will be best satisfied in the judgment of posterity if it can be said that upon that valor, as upon a foundation, was built up the superstructure of a tranquil, happy, contented, and progressive nation. You will ask me what are the prospects of peace, and how they have been affected by the recent action of the rulers of great States. The interview that has taken place between the Emperor of Germany and the Emperor of Russia has excited deep interest and created much speculation. I cannot mention it without remembering how much of sorrow, of deep tragic misery, those words "the Emperor of Germany" have included during the last twelve months. I cannot but remember that since last we met in this hall there has passed away the noblest, the most cultivated, the gentlest spirit that ever adorned a throne. I cannot but remember that he was united by the bonds of indissoluble affection with the daughter of our own Sovereign, and that perhaps he derived from her those high, noble, philanthropic, liberal sentiments which distinguished, in the view of all mankind, the late Emperor and the Empress of Germany. Yet, my lords and gentlemen, the thought of that great man and his consort is full of hope for the future, because we cannot but recognise that the present Emperor of Germany succeeds to a destiny of colossal magnitude, and to responsibilities which are fearful to think upon, and fortified by the gifts that have descended from a splendid ancestry, whether you look upon its German or its English side. For all that is good in him we have a right to claim at least half for the English blood from which he has come, and we have every reason to believe that he will honour both his German and his English ancestry by the course which he will pursue. At the first outset of his reign he has shown his deep sense of the value of peace, not only to mankind, but of its special value to that splendid new but freshly compacted Empire to which peace is an absolute necessity, and which, without peace, places upon the hazard all the splendid results that it has won. I confess that I look with some astonishment at the sinister anticipations which I say were connected with the meeting of the Emperor of Russia and of Germany. To me the teachings of that event seem to point in an opposite direction. I believe there is nothing more to be desired for the world than that the policy of Russia should become more

and more parallel to the policy of Germany. Germany is a State like England, which has won all it can win by the fearful hazard of conflict, and which only desires that its people should be allowed to pursue their own moral and industrial development upon the basis of the territorial arrangements which exist. That is the spirit which animates and which must animate, as long as there is room for it, sensible—I would even say sane—men, and which must animate the Emperor of Germany. The more the Emperor of Russia is brought by personal converse into the same view, the better for the peace of mankind, and I am convinced that the conversation which has taken place between the Emperors of Germany and Russia will give strength to the Emperor of Russia, who has shown himself through his whole reign not only to be a singularly straightforward and honest man, but deeply devoted to the interests of peace, or will give him strength to impose and recommend that policy upon his people, and to form a great league of peace which no disturbing Power will be able to break. And remember that peace between Russia and Germany means peace with Austria too—peace with all those countries where the maintenance of the existing state of things is an imperative necessity to Austria. Peace and tranquility upon those shores, which by reason of our maritime interests, must always be a matter of deep concern to England. Therefore it is, my lords and gentlemen, that I think all that has taken place in Europe recently, as far as it is given us to judge, without presuming unduly to forecast the future—all that has taken place seems to me to make for peace. And, of course, the efforts of England will always be directed to the maintenance of peace, because we are convinced that in peace, well sustained, continuous, and certain, are the only germs of prosperity, freedom, and progress.

UTAH NEWS.

(Summarized from Territorial Papers.)

Manti reports several cases of diphtheria.

On Sunday, July 22nd, a total eclipse of the moon was witnessed by a great many people in Salt Lake City and elsewhere.

An attempt to rob Mount Pleasant Postoffice was frustrated by the courage of Miss Johnson, the postmistress.

J. M. Sjodahl is to superintend the printing of the translation of the Doctrine and Covenants into the Swedish language, in Salt Lake.

Patriarch John Andrews was thrown from a horse-rake at Nephi, Juab County, July 16, 1888, while returning from his farm, and was so seriously injured that he died the following morning. He was one of Nephi's oldest and most respected citizens.

Several men are at work in City Creek Canyon cleaning out the various springs on the side hills, and endeavoring to increase the flow. They have succeeded in doubling the quantity of water in several instances, and increasing it greatly in others.

William George, of Salt Lake City, was thrown out from his light wagon on the 24th July, and killed, the fall breaking his neck. It is a curious coincidence that twelve years ago his father was killed by being thrown out of a wagon in a similar manner with like results. Mr. George leaves a wife and a large family of small children.

Pioneer Day (July 24th) was very generally celebrated with much enthusiasm in all the settlements of Utah.

Messrs. Spence and Rossiter are arranging for another excursion, to leave Salt Lake City about the 25th of August, for Europe and the Eastern States.

The leading mercantile establishments in Salt Lake City were closed on Monday and Tuesday, July 23rd and 24th, thus giving themselves and their employees an excellent holiday.

Bishop John Neff, of East Mill Creek, raises some of the finest fruit in the country. This season his orchard has produced a quantity of apricots of delicious flavor. Some of them measured 7½ inches in circumference.

Mrs. Margaret R. Salmon, wife of James Salmon, of Coalville, Summit County, died suddenly from heart disease on Friday, 20th July, at her home in Coalville. She was a native of Scotland, and was born August 8, 1838.

The venerable Patriarch Charles W. Hyde is prostrated with a severe illness. His many friends will regret to learn that the prospect of his recovery is exceedingly remote, as he seems to be in a very weak condition.

President Wm. R. Smith, of the Davis Stake of Zion, who was serving a term in the penitentiary for refusing to repudiate his wives and to promise to obey the law as interpreted by Judge Zane, has been pardoned by President Grover Cleveland.

A Scandinavian excursion to Lake View, Utah County, which took place July 24th, was an event long to be remembered by those who participated. Old friends in the Gospel who had not seen each other for years here met and shook hands, and new acquaintances were made on a large scale.

On Thursday, July 19th, two sons of Mr. Samuel Davenport, aged eight and ten years, were attacked by an eagle in the west part of the town of Manti. The boys were playing in a field when the "king of birds" swooped down upon them, and striking his talons into the hat of one of the boys, raised it from his head. The boys finally succeeded in driving the bird away.

On Sunday, July 15th, Professor J. M. Tanner delivered a very interesting discourse in the Tabernacle, Brigham City, his subject being "The Jews." The address was an historical and statistical account of that people, both past and present, and showed that passing events are continuing to bring about the restoration of the Holy Land and the gathering of the Jews in fulfillment of prophecy.

Joseph Argyle writes from West Bountiful to the *News*, on the 27th July, giving an account of a somewhat remarkable process of nature in that settlement. For about two months past the mountain streams have failed to supply sufficient water with which to irrigate the land. In the meantime however, copious springs, with a capacity all the way from seventy to two hundred gallons a minute, have burst forth in various places. In some instances these streams have been ample to enable some of the farmers to irrigate their entire tracts under cultivation. The good people of that section, as they certainly ought to do, acknowledge the hand of God in this welcome boon, by which, according to the divine promise, the thirsty places are made fruitful.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 20, 1888.

DUTIES OF ELDERS AND SAINTS.

On several occasions we have called the attention of the Traveling Elders to the fact that it is not enough that they convert the people to the truth of the Gospel, baptize them for the remission of their sins, and confirm them members of the Church of Christ by the laying on of hands. Their work is not then completed; it should be regarded as just having fairly commenced, which is really the case. The Saints are then to be taught in the ways of the Lord, and their duties pointed out to them in a spirit of brotherly love, with patience and longsuffering; not forgetting the fact that they are but children in the kingdom, and have need to be nourished with the "sincere milk of the word, that they may grow thereby." As we understand it, an Elder performs his duty only in part if he brings people into the Church and then neglects to teach them their duties in the new relationship they then stand in to God and to His kingdom; for certainly membership in God's kingdom brings with it new duties and responsibilities to those who accept it; but how shall they know those duties and responsibilites unless they are pointed out to them, and explained to their understanding by the officers in that kingdom whose duty it is to instruct them, being placed there for that purpose?

Here, too, is an opportunity to say a word to brethren who form what is called the local priesthood—brethren who have been called and ordained to the office of Elders, and are acting for the most part as presidents of branches, or in the lesser, or Aaronic priesthood, as priests, teachers and deacons. This priesthood was not bestowed upon you for the express purpose of giving you a position in the Church to honor you above your brethren. But it was given to you that you might be able to act in the authority of God in assisting the Elders in watching over the Branch of the Church where you are called to operate. You have been ordained Elders that you might, when called upon or appointed by those having authority, take the lead of meetings, teach, expound, exhort, baptize, confirm by the laying on of hands, administer the sacrament, and watch over the Church agreeable to the order of the priesthood. You have been ordained Priests that you might assist the Elders in the discharge of their duties, and visit the houses of the members, and exhort them to pray vocally and in secret and attend to all family duties. This

too, is why you have been ordained Teachers—that you might watch over the Church always, and be with and strengthen them, "and see that there is no iniquity in the Church—neither hardness with each other—neither lying, backbiting, nor evil speaking"—all these things are set forth in plainness in the twentieth section of the Doctrine and Covenants. But what we wish to impress upon the minds of the brethren of the local priesthood is, that this priesthood, this authority to act in the name of God has been given to them not for ornament, but for use; it is a power, however, that must be used in humility and meekness and longsuffering, not as lords over God's heritage, but as examples unto the flock, knowing that they, too, are encompassed about with the infirmities of the flesh.

But to return to the remarks we were making in respect to Traveling Elders teaching the Saints their duties, and teaching the local priesthood their duties—for as representatives, in a manner, of the Presidents of Conferences, and of the Mission, they have a right to instruct the local priesthood—we fear there is some neglect in this matter, and in nothing is it so apparent as in a neglect of family prayers; and we fear also that there is a like neglect of secret prayer. This of course ought not to be. The Lord has decreed that He will be sought after by His people; and indeed it would seem, when we but for a moment call the fact to mind that God is the creative and sustaining power of the universe, that by Him and through Him and of Him all things exist and are controlled, and that from Him we derive our being, and that He is the author of every good and perfect gift, that He is our light and life—it seems to us that these considerations should awaken such a sense of gratitude in the hearts of the Saints that they would bow the knee in humble thanksgiving to God daily. And when to these considerations recollection adds one more—that is, that God so loved the world that He gave His Only Begotten Son as a propitiation for the sins of the world—that Jesus so loved the world that He voluntarily took upon Him the sins thereof, and suffered for all mankind that they might not suffer if they would but obey His law, and thus brought life and immortality to light through the Gospel, and created in the heart the noble aspirations which can only come into existence through the hope of eternal life. In view of all this evidence of God's love, we know not how Saints can be so dead to the sense of gratitude as not to bow daily in humble prayer and thanksgiving to God.

On the other hand, when we recollect the inherent weakness in man, that he is as prone to evil as sparks are to fly upward; when we see how far short he falls of filling up the measure of his duty; when we think of the gins and snares that Satan has thickly strewn along his pathway; when we think how pleasant vice and sin is made to seem; when we call to mind how ill prepared man is by his own strength to overcome the flesh, the world and the devil, and how dependent he is upon God for grace and spiritual power to fight the good fight and keep the faith—we cannot well understand how the Saints, day after day, dare neglect to call upon the Lord for His assistance and guidance. The very need of help, the very sense of inability to cope alone against the temptations of the world, and the spiritual powers of darkness, would be sufficient, one would think, to drive the Saints to their knees before the throne of their God, and ask that He would aid them with His help.

It was these considerations, doubtless, which led the Son of God, when among His disciples at Jerusalem, to lay so much stress upon the necessity of prayer; and to encourage His followers to pray, he said to them:

I say unto you ask, ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will ye give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him (Luke xi, 9—13).

But in praying before the Lord let the Saints remember that they should seek only for those things that will be for their good to obtain. Let them ever bear in mind that in their lack of experience and wisdom they may ask for those things that would work them an injury. Jesus gives us a true example of the spirit of prayer when in that hour of his great trial in the Garden of Gethsemene, He besought the Father, saying: "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." In like spirit should the Saints pray.

Still more to be avoided is every shadow of a disposition to ask for things that they may be consumed upon our lusts. This disposition is sharply reproved by the Apostle James—he says: "Ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Let the Saints then beware that in all their desires before the Lord they are pure, for even the desire of the heart, we are informed, is a prayer unto God, and let the spirit of all prayer be, not my will but thy will be done, O Lord.

If anything further was needful to induce the Saints to attend to this duty—for duty it is, and the Lord has given a commandment, "that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people"—that would be before the Bishops in the organized Stakes of Zion, and before the officers of the Branches of the Church in the world—if anything was lacking, we say, to induce the Saints to attend to their duty, it would seem to us that calling to mind what has been accomplished through prayer would be sufficient. It was through that means that the ancient Saints sought and found blessings; by that means the life of Hezekiah was prolonged fifteen years; Elijah, a man we are told of like passions to ourselves, prayed that it might not rain, and it rained not for the space of three years and six months; he prayed again, and the heavens gave rain, and the earth brought forth her fruit. Through prayer the devout Gentile Cornelius became accepted of God, who sent an angel to him to direct him where he could obtain salvation. Through prayer prison walls were shaken, shackles and bonds broken, the barren made fruitful, the heavens opened, wisdom granted, and the powers of darkness overcome. And the God who granted these blessings to the ancient Saints still rules in the heavens, has power in the earth, and is just as ready to bless His children to-day as He ever was, if they will but ask Him, and He is not very far removed from every one of us, for in him we live and move and have our being.

Let the Saints be diligent in attending to their prayers; let the Elders teach them how to pray and encourage them in it. R.

WELSH CONFERENCE.—The Welsh Mission Conference meetings will be held in the Morlais Hall, Merthyr Tydfil, instead of the Railway Inn, as announced in last week's STAR.

THE EMIGRATION.—A company of Saints, including six returning missionaries, and numbering in all 155 souls, in charge of Elder Levi Naylor, sailed from Liverpool on Saturday, Aug. 11th, per Guion & Co.'s S.S. *Wisconsin*. Sixteen of the people, and one missionary, were from Holland, the others belonged to the British Mission. This was the seventh company of the season, making a total, to date, of 925 persons who have left these shores this year for the gathering place of the Saints.

Another company of Scandinavians will sail on Sept. 1st, and on the 15th, a party of our people from Great Britain will embark. The last companies of the season leave in October; Scandinavians on the 6th, and British on the 20th. All interested should govern themselves accordingly.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

OFFERINGS RECEIVED FOR MANTI TEMPLE.—John Pidd, 1s.; George Sanders, 1s.; Robert Dougan, 1s.

RELEASES AND APPOINTMENTS.

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RELEASES.

The following Elders are released to return home to Utah:

Joseph Orton from being President of the Birmingham Conference.

Levi W. Naylor from being President of the Norwich Conference.

Nephi Y. Schofield from being Traveling Elder in the London Conference.

APPOINTMENTS.

Mayhew H. Dalley, late Traveling Elder in the Birmingham Conference, is appointed to preside over that Conference.

Thomas Burningham, late Traveling Elder in the Norwich Conference, is appointed to preside over that Conference.

FACTS AND EVENTS.

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Several of the principal business houses at Chattanooga, U.S.A., have been destroyed by fire. The loss is estimated at £400,000.

The losses by fire in the United States during last year were nearly $24,000,000—an increase of over thirteen per cent. as compared with the previous year.

The heat in Norway this summer is said to be "most intense;" but the highest reading seems to have been 35 deg. C., which is only 95 deg. Fahr., not an extraordinary temperature.

The *City of New York*, the new Inman and International liner, has completed her first Transatlantic voyage. Making allowance for the difference between English and

American time, she took seven days and about nine hours to accomplish the voyage from Queenstown to New York.

A Roman amphitheatre has been discovered in a cornfield at Deutch Altenburg, on the Danube. The state of part of the crop indicated a stony subsoil in the form of a circle, and excavations were made, which brought to light the uppermost gallery of an amphitheatre. The perfectly preserved pavement of a Roman road was unearthed in the vicinity.

On Monday, August 6th, Valparaiso was swept by a "norther," which wrought sad havoc among the shipping, and caused much loss of life, a Liverpool vessel, among others, being lost and the greater part of her crew drowned. Since then, deluges of rain have fallen, with terrible results. A large reservoir has burst, flooding the streets, stopping traffic, and laying hundreds of houses in ruins. Several hundred persons are reported drowned. The damage is estimated at a million dollars.

CORRESPONDENCE.

S.S. *Wisconsin*, Aug. 12, 1888.

President Geo. Teasdale.

Dear Brother,—It is Sunday morning, 8-30. In about an hour we expect to reach Queenstown. All day yesterday was very pleasant sailing, the sea being very calm and no sickness among the people; but this morning quite a change is visible in both instances, and many of the passengers show signs of unsociability.

We organized into wards yesterday, got all into working order, and the Saints, apart from their temporary sea-sickness, are feeling well.

With prayers and kindest regards,

Your brethren in the truth,

LEVI W. NAYLOR, President,
N. Y. SCHOFIELD, Secretary.

SOME SUGGESTIONS AS TO THE CARE OF CHILDREN.

Never tickle a child. It is dangerous and reduces vitality. Any unnatural emotion must be avoided. The more quiet and free from excitement a little child is kept the better for the child's health, strength, and mental vigor.

If there is much sickness about the neighbourhood, boil the water which is used in baby's food, for boiling kills all the animaculæ contained in the water. The water should be fresh drawn, boiled quickly, and not be allowed to remain in the kettle afterwards. Cool it before using.

For headache, or any form of indigestion, drink hot water, half a pint at a time if possible, prepared as above stated. It should be sipped slowly, just as hot tea is used.

Give children oranges before breakfast in the Spring time. It is better than sulphur doses or any spring medicines.

If it is found necessary to feed a child, use cream with hot water, and a very little sugar, in place of condensed or natural milk, as it is more easily digested than milk. If hot water is added, then it will not require any warming process, whereby it may come in contact with metal. Warm the food by placing the bottle or cup in water to heat it with the water. Be careful to have the mouthpiece of the bottle perfectly clean—first scalded and then rinsed with cold water.

In the spring, let the child take his outdoor walks in the afternoon; in autumn let him go out in the forenoon. The spring morning partakes of the preceeding season; the afternoon of the coming season. In autumn the morning is like summer, the afternoon like winter.

The whole bath is preferred to the partial bath. Ninety-eight degrees Fahrenheit must be the degree of heat; to be reduced as the child grows older.

If the child does not sleep well give him a bath before going to bed. It is an excellent sedative.

SELF-TAUGHT MEN.

It is an old adage that they do most by books who could do most without them; and he who chiefly owes himself for his own progress is the substantial man. Previous to the great discovery of printing, learning and all the refined and useful arts were confined to a distinct class, and beyond its exclusive pale all efforts at knowledge or intellectual elevation were well nigh impossible.

The gradual extension of learning by means of the printing press, and the consequent revolution in our social and political institutions, have produced a total change in the means of access to knowledge. Intelligent perseverance and industry may now surmount almost every obstacle arising from humble station or limited opportunities; and we are accordingly familiar in the history of our most distinguished men, of the greatest difficulties overcome and the highest ranks of learning, genius and social position achieved by those who started surrounded by all the disadvantages of an humble sphere.

It is not surprising that among such self-taught men, originality of thought and indomitable energy of purpose should more frequently appear, than among those who, surrounded by all the luxuries which wealth secures, are indoctrinated into the habits and received opinions of a class, and are scarcely aware, until they enter on the great arena of life, of the precise character of their own mental faculties, or the relative power of their will and self-endurance.

With all their disadvantages, therefore, we may justly affirm that those who, by their own innate energy, have to force their way upward from poverty, ignorance and obscurity, to the positions for which their capacities fit them, possess some peculiar advantages over all other classes of men. Whatever of character they possess has been tried in the school of severe discipline. They have breasted the billows in a great measure alone, and have confidence in their own powers and self-endurance.

Not so with the ordinary student. His powers may have been tasked for a while; but at last, the weight was lifted by the shoulders of others. The ordinary student may remain in perplexity for a time, but at length, in many cases, the doubt is solved by a teacher, and a clearer eye penetrates the dark cloud for him.

Another attribute of this class is independence of purpose. By severe thought and well-directed study they have formed independent habits of judgment. They may err in opinion, or their purposes may be formed on insufficient grounds; but in general they are not accustomed to form their conclusions without due investigation, nor yield their free agency at the call of party or sect.

Many of this class have, moreover, an invincible perseverance. The resoluteness with which they resolve finds a counterpart in the untiring execution of their schemes. Difficulties only excite a more ardent desire to overcome them. Defeat awakens new courage. Affliction nourishes hope. Disappointment is the parent and precursor of success. A resolution so strong is sometimes formed that it seems to enter into the nature of the soul itself. It swallows up the whole man, and produces a firmness of determination, an iron obstinacy of pursuit which nothing but death can break down. It is said of Disraeli, lately one of the leading statesmen of the world, that when he first attempted to address the House of Commons, he could neither command their attention nor respect. But he was not thereby discouraged. He simply said, "Gentlemen, the time will come when you will listen to me;" and every one conversant with English politics knows how well he fulfilled that promise. When John C. Calhoun was in Yale College, he was ridiculed by his fellow-students for his intense application to study. "Why, gentlemen," he replied, "I am forced to make the most of my time, that I may acquit myself creditably when I get to Congress." A laugh followed when he answered, "Do you doubt it? I assure you if I were not

convinced of my ability to reach the national capital as a representative within the next three years, I would leave college this very day." Was it not Mohamet, a camel driver, who founded a new religion and changed the face of empires? Was not Pope Gregory a carpenter's son, Sixtus V. a shepherd, and Adrian VI. a bargeman? Was not Copernicus the son of a baker, and Kepler the son of a tavern keeper? Was it not an obscure monk who split in twain the Catholic Church, and a still more obscure countryman of his who by the invention of the printing press revolutionized the whole intellectual aspect of society? Clarkson was apparently a man of no promise; he toiled on long amid scorn and obloquy, yet lived to accomplish his purpose—the extinction of the slave trade, though it had been controlled by millions of capital and backed by the Governmental policy of the British Empire. Who has not read of Arkwright, the barber's apprentice, the manufactures resulting from the splendid achievements of whose mechanical genius bore the English nation triumphantly through the wars of the French Revolution, and are now declared to be of greater value than all her colonies from Hindostan to Labrador.

The biographies of these men and a thousand others whose names embellish the pages of history, plainly show that those events, which would have proved insurmountable obstacles to many, were to these men only an excitement to urge with fresh impulse their onward course.

Another characteristic of self taught men is, that they commonly devote themselves to some important practical object. They do not waste their powers in the pursuit of trifles. It is not self-taught men, but those who have ample time and means of subsistence, who are beguiled into merely speculative regions, or who devote themselves to undertakings of doubtful utility. The case is different with those who are dependent on their own efforts for everything. The first directions of their minds are not so much to the sciences as to the arts. Carpentry in its various forms, the development of new countries, the manufacture and improvement of implements and the construction of labor-saving machinery of various kinds, often attract their attention and give a shape to their whole subsequent life. It is to this fact doubtless that self-taught men are distinguished for invention in the arts. Their necessities have given a readiness to their minds, enabling them to seize on those combinations of thought from which discoveries of great importance have sometimes followed. They have also that power of patient application, which is alike important to discovery. No inconsiderable number of self-taught men have in this way conferred invaluable benefits upon mankind. Watt, Fulton, Franklin, Whitney, Davy, and Edison, will be cherished names in the centuries to come.

Self-taught men have also the faculty of clearly communicating their knowledge to others. In this respect they make excellent teachers. They have worked their own way up the steeps of knowledge, and they can point out the paths they have traversed. Their attention was not absorbed by the movements of their guide—for they had none. The various objects which they met they clearly marked and defined. Whatever were the general principles which they adopted, they were not taken upon trust, but were well considered. These individuals may not be able always to explain their progress logically or scientifically, but they can do it intelligently and to good purpose. They have also, in a striking degree, the ability to employ familiar illustrations. For the sake of throwing light upon their course, they have not sought for the images of poetry or listened to the personifications of the orator; but they have collected graphic illustrations and facts which common people can apprehend and relish, and which are gathered from the rocks and fields, and all the incidents of ordinary life. No treatise on astronomy has ever been so popular with all descriptions of learners as that of the self-taught astronomer, James Ferguson. Again Sir Humphrey Davy, the self-taught chemist,

was perhaps the most popular lecturer that ever addressed a British audience. This was owing not more to the enthusiasm of his character and the perfect knowledge of his subject than to the clearness of his expositions and the transparency and beauty of his illustrations.

We live in an age of progress and change, when there is a peculiar call for the devotion of the highest powers of genius and intellect to the direction of the future. It is not piety alone which is needed, nor strength of body, nor vigor of mind, nor firmness of character, nor purity of taste; but all these combined.—J. H. W.

THE VAGARIES OF FASHION.

WOMEN of the present day have reason to congratulate themselves that the high and pointed French heel, with its obviously deforming tendency, has not now that assured predominance in fashion which once belonged to it. For a change so beneficial we may probably thank more than one reforming influence which has been applied in this direction. The slowly acting force of instructed opinion has doubtless done its part. An increased knowledge of essential anatomical facts has also possibly had a certain effect. The most potent of all the operative agencies, however, would seem to have been a conversion, albeit not by any means disinterested or purely conscientious, of female taste and character to conformity with a more wholesome standard. This result has come about at the bidding of that powerful ally of health, rational amusement. It is to a widespread movement in favour of healthy athletic exercise, to the love of lawn-tennis and the like, that we may trace the introduction of a fashion which admits that boots and shoes must fit the foot, and that the manufactured heel should occupy its natural position under that of its wearer. Still the old custom dies very slowly, and it would almost seem as if there had been of late a tendency towards its restoration. For it and for that other undesirable illusion—a tight fit—we can only wish a speedy, or at all events a sure, extinction. The manifest effect of both is, of course, inevitable distortion of the foot; and it is somewhat difficult to say to which form of mischief we must allow the "bad pre-eminence" in this respect. We need hardly now do more than mention the ruinous effect of a peg-like heel, so placed as to force up the bones of the instep, while the weight of the body falls forward on the toes, the calf is strained, the spine abnormally curved, and the pelvic viscera tend to undergo a corresponding and injurious flexion. Yet these are but the mere consequences of this pernicious custom. While it prevails, exercise in its proper sense is hopeless, and physical development a fallacy. We, therefore, hail the advent of the athletic era; and we would again strongly urge every woman and girl of taste and judgment to abandon a habit in dress which must cripple her movements and cannot possibly add to her attractiveness. Then, again, the inventor of the ladies' hat of the period seems to have done his best to produce a covering for the head which should expose the nape of the neck as much as possible to the rays of the sun. It is true there has not been much sunshine this year, but we may have it yet, and then perhaps the inconvenience of the present fashion may become more apparent. A well-known authority has told us how sunstrokes is often attributed to the wearing of the forage cap in the army; and possibly some minor troubles, such as occipital headache, may be traceable to the cause we have hinted at. We are quite aware that it is hopeless to attempt to overcome the dictates of the milliner, and that tight-lacing, high-heeled boots, and dragging up the back hair will hold their own as long as they are "in the fashion;" but at this season of the year, when so many resort to the seaside for health, surely it is reasonable to suggest that women as well as men should endeavor to get as much good and as little harm as possible from their holiday trip.—*Lancet.*